

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

ALL THY GETTING GET UNDERSTANDING. Solomon.

PHIL. CALIFORNIA

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THOUGHTS ABOUT PALMS.

ALL trees will not grow in all countries nor upon all soils; some require a cold climate, some a warmer clime; some only flourish in rich ground, while others thrive best in poor, dry, sandy soil. The wild palm, of which we have here an illustration, is found only in the hotter regions of the earth. Its home appears to be in those far-eastern countries very often spoken of as "the lands of the Bible," for the reason that most of the events spoken of in that holy book took place within their limits. In Palestine, Egypt, Arabia and adjacent regions, these trees are especially abundant.

The palm tree has been closely associated with the Holy Land from the earliest times. The Greeks called its sea coast Phoenecia, which word they derived from their name for the palm, and no doubt gave it because of the number of those trees that flourished there. Some of the ancient coins of Tyre and Sidon had the figure of a palm tree stamped on them, the same can be said of certain very old Jewish coins. "This same figure is reproduced on the coins struck by Simon and Eleazar during the short period of their successful revolt against the Romans, which was put down by Titus when he defeated the rebels and destroyed Jerusalem in A. D., 70. The well-known coin struck by Vespasian to celebrate this event, represents

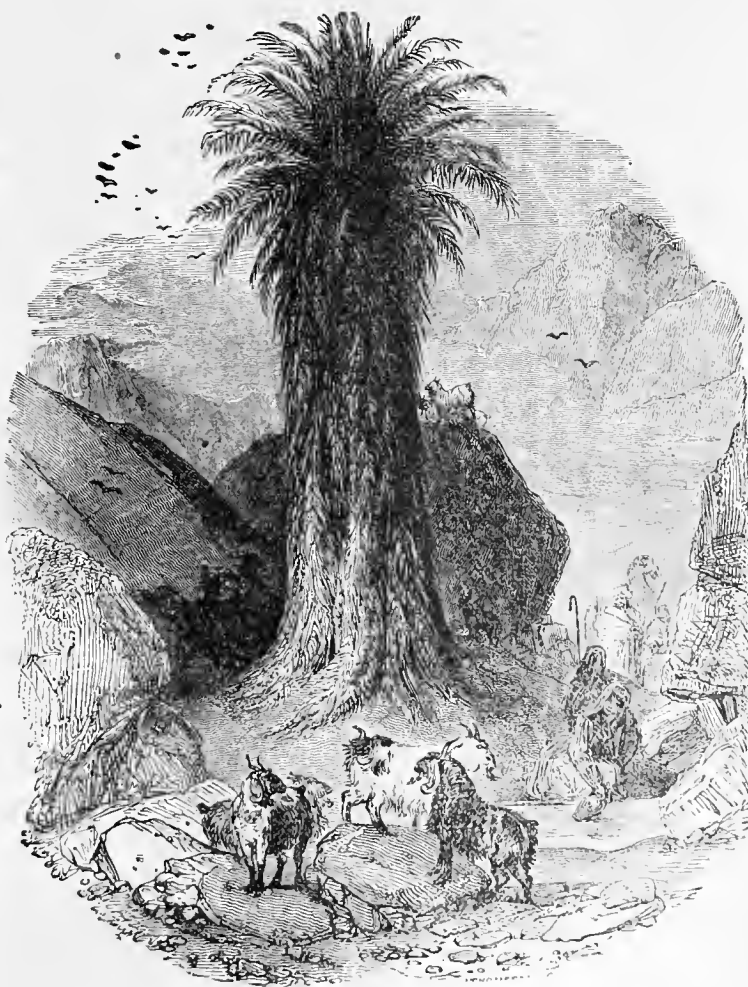
captive Judah as a weeping woman seated on the ground under the shade of a palm tree."

Palm trees are now few and far between in Palestine to

what they were in ancient times. Josephus tells us that in his day there was a grove of these trees near the Bay of Jericho that was seven miles long; of this grove not one tree now remains. How abundant the palm was in ancient times, is shown by the many Bible names of places which refer to it. Jericho is frequently called "the City of Palm Trees." The ancient name of the valley of En-gedi was "the Valley of the Palm." Boal-tamer, near Gibeah of Benjamin, means "the sanctuary of the palm." Bethany is "the house of dates," the fruit of the palm. In fact, the palm was as closely associated with Palestine as the "brave old oak" is with England, the fir with Norway, or the "big trees" with California.

The palm adds much to the beauty of the oriental landscape. In form it is tall, stately and graceful, and many of the ancient Hebrews thought it a fitting name for their daughters. That name was

Tamar, a name sometimes given to girls even to the present day. Absalom had a "fair sister" thus named and a daughter "of a fair countenance" who was also called Tamer.



There is one event connected with the life of the Redeemer in which palm branches bore a conspicuous part. It was when He rode in triumph into Jerusalem, amidst the joyful shouts of the multitude. The Apostle John gives us an interesting account of this scene in his gospel. He says:

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him" (*John xii. 12-16*).

In Europe, in the days when it was considered a most meritorious act to visit the holy places in and around Jerusalem, the pilgrims who returned usually brought home palm leaves as mementoes of their toilsome journey; from this custom they received the name of "palmer" from their less sanctified fellow-citizens.

In connection with the fact, before mentioned, that ancient Jewish coins bore the image of a palm tree, it is interesting to note that the most ancient Mexican picture-writing represents the forefathers of that race as originally coming from a walled city across the waters, which is surmounted by a palm tree. For Jerusalem, the chief city of the land, that placed a palm tree on its coins as its national insignia, or coat of arms, this device would be most consistent and appropriate, and the two facts put together form a very pleasing incidental evidence of the truth of the statement in the Book of Mormon, that the ancestors of the American Indians were of the house of Israel and came from the city of the great king. No city across the water from America could be more fitly represented by a palm tree than Jerusalem, and no natural object, animal or vegetable, would better typify the characteristics of the City of David than its natural palm. G. R.

TOPICS OF THE TIMES.

BY THE EDITOR.

COURTSHIP.

AMONG the Choctaws, an Indian tribe in the State of Mississippi, young men have a curious method of finding out whether their attentions are likely to be agreeable to the young ladies of their choice. When a young Choctaw sees a maiden who pleases his fancy, he watches until he finds her alone. He then approaches within a few yards of her and gently casts a pebble towards her, so that it may fall at her feet. He may have to do this two or three times before he attracts the maiden's attention. If the pebble throwing is agreeable to her, she soon makes it manifest, but if it is not, her looks, and sometimes expressions, tell him that his suit is in vain.

Another fashion is that of a young man entering the young lady's cabin and laying his hat or handkerchief on her bed, the maiden knowing in a moment what is meant, though not a word be spoken. If he is agreeable to her, she permits the hat to remain, but if she does not want to be his bride it is removed instantly. In either case, whether it is the throwing

of the pebble, or the placing of a hat or handkerchief on the bed, the respected lover knows it is useless to press his suit, and he makes as graceful a retreat as possible.

This is a very convenient method of finding out the state of a young lady's affections. It does not require so much courage as to ask her right out whether it would be agreeable to wait upon her. Bashful young men among us find this a very difficult thing to do, so, we believe, their practice differs from the Choctaw's in this: that instead of gently throwing a pebble at the girl's feet for whom they have a regard, they throw what are called "sheep's eyes" at her; and if she has a favorable opinion of him, she casts "sheep's eyes" at him. This may not be as simple and direct a method of learning the state of the affections as the laying of a hat or a handkerchief on the bed, still it frequently accomplishes the same end. Methods may differ among different people; but among all, love's language is easily understood by those in whose hearts it has found entrance. A glance of the eye, an expression of the face, a pressure of the hand will often convey a volume of meaning, and remove doubt as to the attentions of the lover being agreeable.

Any method of courtship is a good one, whether it be the throwing of a pebble at the maiden's feet, or the laying of a hat or handkerchief on the bed, or the throwing of "sheep's eyes" at the object of affection, if it only leads to direct results, either in the marriage of the young people or the discontinuance of the courtship. Long courtships rarely result in good. In the course of life we have noticed some of these that seem to have exhausted so much of the love before marriage that but little, or none, was left for the wear and tear of closer intimacy after marriage. We pity any couple who are thus unfortunate. Young people who grow up together, as those in our valleys generally do, and whose families are well known to each other, do not need long courtships to become acquainted with each other. They can soon satisfy themselves that the qualities which each has will make them, as husband and wife, agreeable and loving partners through the journey of life. When they marry under such circumstances their affections are lively and strong. Each is disposed to look kindly and charitably at the other's faults; and each, under the peaceful influence of love, tries to assimilate to the other's character, and to adapt himself and herself to the new condition in which they are placed. Not so with those who have passed a long period as lovers. The bloom and power of love have—to some extent at least—passed away; the emotions which love creates are not fresh and vivid; they have become, like wine that has been uncorked and exposed to the atmosphere, flat, stale and insipid; and the long courtship has had the effect to reveal the defects of character of each, without the modifying effect which the more intimate relationship of marriage brings.

We say, therefore, to our young readers, dispense with long courtships. They waste the affection which should be garnered up for the seasons of trial and, perhaps, affliction that are likely to occur in every human life; and this is not the only bad effect. Long courtships are injurious to the health of those who indulge in them, especially to the girls. It needs but a slight knowledge of physiology to understand this. We do not think it suitable or necessary to dwell upon this here; but merely say that the results in this direction are hurtful, and for this reason, also, should be avoided.

Marriage among Latter-day Saints should be encouraged. It is an ordinance of our religion. No other religion with which we are acquainted has embodied in it so many reasons

for marriage. The future happiness and exaltation of men and women, as we are taught, depend upon their being properly united in wedlock as husbands and wives. And, as a rule, marriages which are effected early in life are the most satisfactory and happy. But whether early or later in life, marriages are productive of happiness. We agree most heartily with Jeremy Taylor, an old English writer, in his view of this union of the sexes. "Marriage," he says, "is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Like the useful bee, it builds a house, and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world."

Solomon, king of Israel, in his proverbs says: "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

He ought to know whether a wife is a good thing or not, for he is credited with having a large number of them.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 188.)

IT is related that the three emperors of the allied nations, seeing the successes attending the efforts of their subjects, sank on their knees to thank Him who gave them the victory. Napoleon, on the other hand, seeing his bright hopes and expectations shattered, retained his position on a slight elevation by an old tobacco mill until after dark, surrounded by his generals, and then giving the necessary orders for the retreat, quietly rode to his hotel in Leipsic, where he remained during the night.

The next day was one of wild confusion for the retreating soldiers. During the whole of the previous night, nothing was to be heard but the heavy tramp of the defeated, together with others who were hurrying to leave the city in order to escape capture by the victors. The nearer the latter came, the greater was the tumult, and everyone seemed to be intent upon saving his life by flight.

About nine a. m., Napoleon visited the royal family of Saxony, which had been true to the French cause through all the various changes of war, and which was now in the city, hoping that the great general would again be victorious. He comforted the sorrowing king as best he could, thanked him and his soldiers heartily for their past fidelity, and then left, exclaiming, "Adieu, brave Saxons!" His departure was none too early, for only a short time had elapsed before the allies took possession of the city and made prisoners of the Saxon monarch and his family, whom they sent to Berlin for safe-keeping.

Napoleon, still on the alert, gave his entire attention to the retreat, in the hope of being able to save, at least, all the able-bodied survivors; and had his orders been strictly obeyed, his defeat would not have been so disastrous; but his doom had been sealed—the decree of heaven was unalterable! The general left by him in charge of the bridge over the Elster

River (near the city of Leipsic), mistaking a large body of his own countrymen for the allies, blew up the bridge and thus left twenty thousand French soldiers at the mercy of their enemies, some of whom sought to gain the opposite shore by swimming, which was, however, impossible on account of the increased size of the stream. Even the Polish prince Piniatowsky and General Macdonald, both favorite officers of Napoleon, tried to make their horses swim the river, and the latter was successful in the attempt, but the former sank, his body being found some days later by fishermen.

The victory for the allied nations was most complete. Twenty thousand men were compelled to lay down their arms; thirty thousand wounded were captured; several hundred caissons, besides munitions in great quantities were obtained as booty for the conquerors; but the greatest blessing obtained by this dearly bought victory, was the release from the power of a great, though ambitious, man, who had almost been successful in making himself the ruler of Europe. Although this "battle of nations" did not fully humble the renowned general, it led to his subsequent subjection and banishment to the island of Elba. But his career did not terminate at this time and place, for it required a Waterloo and a banishment to St. Helena to fully conquer him.

The principal points of interest on the field where the "battle of nations" was fought, are marked by monuments of various sizes and kinds, chief among which are those marking the positions occupied by Napoleon and the allied monarchs, as they watched the movements of their armies.

As I walked over this extensive battlefield, on a beautiful Sabbath day, and viewed the different monuments, I could not refrain from breathing a sigh for the thousands of noble men, who fought, bled and died upon the very ground on which I was walking, merely to gratify the avaricious desires or ambition of a few men. Would to God the day was now at hand, when bloodshed would no more be known, and peace would "cover the earth as the waters cover the great deep!" but before that glorious time comes, the wicked must slay the wicked, and the plans of Jehovah will be carried out; therefore we may expect to hear of some terrible scenes of carnage and destruction before the "reign of peace" is ushered in.

Feeling now fully satisfied with the view I had obtained of Leipsic and its neighborhood, I boarded the train, and after passing through beautiful fields, nice villages and cities (the principal one among the latter being Wittenberg, remarkable for its connection with the history of the reformation, and as having been the home, for a time, of Luther and Melancthon), arrived in the German capital, Berlin, in about five hours.

I was much pleased to find in this large city at least a few individuals who were endeavoring to serve the Lord in His own appointed way. Our small branch, numbering some fifty persons, was in the enjoyment of some privileges, which the members of the Church in Nuremberg had vainly endeavored to obtain. I refer to the freedom granted us by the authorities of the city to hold public meetings for our own instruction and for the benefit of those who might have a desire to meet with us. It was, however, expressly forbidden us to dwell upon the subjects of polygamy and emigration, as the upholding of either of these principles would be in opposition to the German laws. The president of the branch was also informed that the meetings would be at any and every time under the control of the police officers, and if any Elders from Utah should be found preaching to or taking

charge of an assembly in the city, they would be treated as were three of our Elders in 1880, that is, he imprisoned for twenty-four hours, and then banished from the country, which was, to say the least, no pleasant prospect. Still, we were glad to be permitted to assemble on Sunday afternoons and Thursday evenings, even under such unpleasant restrictions, and the Saints could mutually strengthen one another, notwithstanding the presence and inspection of a policeman, who, for some time, was a constant visitor at our meetings. Yet he apparently became tired of his bargain, for his visits were finally less frequent; he had satisfied himself that our doctrines were in accordance with those of our Savior, and he had also been unable to find an Elder from Zion in any of the meetings, and he therefore, no doubt, concluded that the "Mormons" were not worthy of so much attention.

Such was the state of affairs when I arrived in Berlin. The visits of the officer were very irregular, but it was the general expectation that he would attend about once a month. When this high personage(?) did visit us, he would sometimes remain and listen to the entire service, but more often he would merely call in, take a look at the persons assembled and then leave; but when a person unknown to our dignified guardsman visited us, as was often the case, he was subjected to the closest scrutiny, and was also at times questioned in regard to his reasons for attending a "Mormon" meeting. This was, of course, very unpleasant to strangers, who attended our services with the desire to learn of our doctrines, and was, I feel confident, one of the methods employed by the authorities to prevent the spread of the truth, because they well knew that the poorer classes had a mortal dread of being brought in contact with and questioned by such a personage.

(To be Continued.)

HISTORY OF THE CHURCH.

(Continued from page 189).

BISHOP George Miller and E. A. Bedell, Esq., traveled day and night to reach Springfield and present to Governor Ford the petition from the council in Nauvoo for the removal of the armed forces from the County.

The governor received them kindly, and after perusing the communication of which they were the bearers, he read to them a number of letters he had received from individuals in Hancock County and other parts of the State, urging the necessity of keeping a force stationed there all winter. He deplored the condition of the country, and stated that he considered the people of the State generally a mob, and that he could not trust them to act in any emergency where the Saints as a community were a party. He was willing to acknowledge that justice had not been done to the Saints, but he was afraid to exercise the power which by virtue of his office belonged to him, because, as he said, if he should exert the executive influence in behalf of the Saints as he ought to do, it would result in his own overthrow as well as that of the Saints. He finally promised to go to Hancock County and endeavor to pacify the mob and maintain order until the Saints could leave in the spring; and after that, bring those who were guilty of murdering, mobbing and house burning to justice.

After Major Warren and his troops had left Nauvoo on the occasion of his threatening to place the County under martial law, it was ascertained that among his party was a deputy marshal from Iowa, who had come to Illinois with a demand on the governor for the Twelve Apostles of the Church. A certain Dr. Abiather Williams, who had the unenviable reputation of being a counterfeiter, had been before one of the judges of Iowa and sworn that the Twelve Apostles had made "bogus" money in his house. On his testimony an order was issued for their arrest, and the deputy marshal was sent to Nauvoo for that purpose. The real intention of Major Warren in making his visit to Nauvoo with his troops, was to assist in making these arrests, but they were deterred from doing so by the animated speech of Elder John Taylor.

The authorities of the Church had been harrassed so much with trumped-up charges which, like this, had no foundation in truth, that they were not surprised at it. However, as it was reported that a large force was being obtained, with which the officers would again visit Nauvoo and make the arrests, the accused men scattered themselves where they were not likely to be found, to save themselves the vexation of arrest, trial and probable incarceration, such as they had undergone before on false charges.

On the evening of the 27th, Major Warren sought and obtained an interview with President Young and the Twelve Apostles. His feelings towards the Saints seemed to have changed somewhat. He acknowledged that the object of his last visit to Nauvoo with his troops was to make the arrests spoken of, but he now considered it unjust to serve the writs, as it would hinder the arrangements of the Saints to remove. As a proof of his sincerity, he stated that he was going to Springfield the next day, and one part of his business there was to induce his relatives and friends to remove to Nauvoo and purchase farms from the Saints.

Elder Orson Spencer, being acquainted with Governor Ford, wrote a letter to him, in which he set forth in fervent terms the past and present sufferings of the Saints, the treachery of the officers and troops under the governor's command, the faith formerly felt by the Saints that he would defend them in their rights and administer justice regardless of party, and the fear now so generally entertained that he was going to follow in the footsteps of Governor Boggs, of Missouri, in regard to persecuting the Saints. The writer concluded by imploring the governor to take immediate and decisive steps to prevent further trouble for the Saints by removing the troops stationed in the County and restoring the sheriff to the full power of his office.

Governor Ford felt indignant on receiving this letter, and returned it to Elder Spencer on the 30th, and with it a note stating that he considered it disrespectful, false and libelous, and as containing undeserved censure.

The governor also sent a long letter to Bishop George Miller the same day, in which he justified himself for his whole official course towards the Saints, claimed that he had saved them from total extermination by sending his troops to the County, related in a patronizing strain some of the worst of the false stories circulated about the Saints stealing property and committing murder, and asserted his determination to keep up the military force in the County, notwithstanding the Saints protested against it.

Among the brethren summoned to appear at the court being held at Carthage, was Joshua Smith, who had been connected with the Church since 1836, and who had always been known as a good and faithful man. In accordance with an order of

Major Warren, that every man entering the town of Carthage should be searched for arms, the militia searched him, found a knife on his person and arrested him. While under arrest, they gave him dinner. Soon after eating he became very sick, and stated that he had been poisoned by the militia. He lived but a short time, and when his body was afterwards subjected to a medical examination, his suspicion was confirmed, for it appeared that he had died from poison.

Foremost among those who turned away from the Church and plotted against the life of the Prophet Joseph Smith, was Doctor Robert D. Foster. He connived with the mob to procure his death, and was one of the men who earnestly solicited Joseph Smith to submit to the pretended requirements of the law by going to Carthage and delivering himself up for the last time. Such treason and transgression are never productive of peace and happiness, but sooner or later bring the participants to sorrow and remorse.

No better illustration of this fact can be found than the case of Dr. Foster. In a conversation he had with one of the brethren named Abraham C. Hodge, after he had learned that the Saints were going to remove west, he said: "I wish I were going among you, but it can't be so. I am the most miserable wretch that the sun shines upon. If I could recall eighteen months of my life I would sacrifice everything I have upon earth. I did love Joseph Smith more than any man that ever lived. If I had been present, I should have stood between him and death." Hodge enquired: "Why did you act as you have done? You were accessory to his murder." Foster replied: "I know that, and I have not seen one moment's peace since that time. I know that Mormonism is true, and the thought of meeting Joseph and Hyrum at the bar of God is more awful to me than anything else."

TRIP FROM VIRGINIA TO NORTH CAROLINA.

BY H. G. BOYLE.

ELDER OWEN DIX and I, while tramping from Virginia into Burke County, North Carolina, during one of our missions to those States, were one evening nearing the town of Jonesborough, when Brother Dix observed that it was about time we should put up at some place for the night, asking me at the same time which we had better do, stop at a hotel or at some private house.

I answered by saying, which ever we felt most like doing, thus leaving it to the Spirit of the Lord to dictate, or circumstances to control; for in my experience I had often found this plan a good one to follow, and at the same time to pray fervently to be guided by Providence.

We had passed out into the suburbs of the town, when Brother Dix again remarked that if we intended to stay over night in that town, or near it, it was time we made some effort for that purpose.

I answered that I had not felt like stopping at any place that we had passed; and while we were yet discussing the matter, we turned a corner, passing out of the town, and coming in full view of a very handsome residence, when I exclaimed, "There is the place!" As we drew nearer to it, we saw a man coming up the graveled walk from the house to the gate by the road, who reached it just as we arrived opposite.

After the ordinary salutation, we asked if we could stay over night with him. His answer was, "I do not keep a public house, yet I never turn anyone away." He then, in a very cordial way, invited us to come into the house, took us to a well-furnished room, and gave orders to a negro boy to kindle us a good fire.

After we had partaken of a good supper with him and his family and returned to our room, he asked us where we were from. We replied that we were then just from Virginia, but that we lived in Utah when at home.

Ah, you live in Utah, do you!" he exclaimed. "Are you Mormons?"

"Yes, sir," was the reply.

"Are you Mormon preachers?"

We answered in the affirmative.

"Well," said he, "I am glad you called at my house. Of all men I have desired most to have a talk with a Mormon Elder. You two are the first I ever met with."

We found him to be Dr. C. L. Cook, the great Campbellite preacher of North Carolina. He was also the owner of the large tobacco factory, No. 16, and had represented Yadkin County in the old North State legislature. Altogether, he was a man of some importance.

He took us into his library, and kept us busy answering questions and discussing points of doctrine till twelve o'clock at night, for which he apologized, but offered as an excuse his great desire to learn of our doctrine.

The main point discussed that night, was the authority to preach and to administer in the ordinances of the gospel. He took the position that any and all who desired to preach and administer in the gospel, had authority to do so. We referred him to the sayings of Jesus, when addressing Himself to His apostles, and their calling: "As my Father hath sent me, even so send I you" (*John xx. 21*), "Ye have not chosen me, but I have chosen you, and ordained you" (*John xv. 16*). We also called his attention to the first verse of the thirteenth chapter of the Acts of the Apostles, giving an account of the calling of Paul and Barnabas. It was clear that some prophets and teachers were at Antioch from Jerusalem, and through these inspired men the Lord said, "Separate me Paul and Barnabas for the work whereunto I have called them," and after these men had fasted and prayed, they laid their hands on them and sent them away.

We pointed out to him the tenth chapter of Romans, where Paul makes the assertion that "whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Then again we referred to the fifth chapter of Hebrews, fourth verse, where Paul, speaking of priests, says that "No man taketh this honor unto himself but he that is called of God, as was Aaron." We also quoted from Exodus and proved that Aaron was called of God through a prophet, and we drew his attention to Timothy's calling by prophecy and the laying on of hands.

All these evidences were so plain and conclusive, that he gave up his position. So also he seemed satisfied on many other points, agreeing that our doctrines, as far as he had investigated them, were abundantly sustained by the word of God.

He was, as all the Campbellites pretend to be, a great stickler for the "Word," meaning the New Testament, and we gave him the "Word" to his heart's content.

The next day was the Sabbath, and he invited us to stay and preach in his house, which we did, to a large and attentive audience, nearly the whole of the town being out to hear. At this meeting, the doctor declined having anything to say.

We stayed over night with him again, and were again kept up till midnight, explaining to him the principles of the gospel. The next morning we took our leave of him and family, but not till, by his earnest invitation, we had promised to call and stay over night with him as we returned.

He treated us in every way like a gentleman. The remainder of our trip and return, and the incidents connected with the same, I will give in the next article.

SLOW BUT SURE WINS THE RACE.

BY W. J.

THE degree of natural talent or endowment possessed by one young person, may appear to be much greater than that which is possessed by another. And this is really the fact. Some are blessed with fine, perceptive, comprehensive and very retentive intellects; and precocity crops out here and there, chagrining and discouraging the more slow and plodding. But is this precocity enduring? Are the precocious youngsters the ones who develop into the giant minds which rule the world? Precocity is sometimes to be deplored. It is not always a true sign of enduring intellectual vigor. The wick is too large for the candle. On the other hand, "a sound mind in a healthy body," with application, perseverance, energy, faith, humility and prayer, and all these continuously used in the cause of righteousness, with the blessings of God resting thereon, will accomplish something in three score years and ten.

Napoleon Bonaparte, who was born at Ajaccio, island of Corsica, February 5th, 1768, and died a prisoner on the island of St. Helena, May 5th, 1821; and Arthur Wellesley, Duke of Wellington, celebrated as the conqueror of Napoleon, who was born in Ireland, June 20th, 1760, and died in London September 18th, 1852, both famed warriors, and among the greatest military chieftains the world has ever known, were dull boys, not distinguishing themselves in any way at school; and the latter's mother considered him a dunce, and only "food for powder."

General Thomas Jonathan Jackson, popularly known as "Stonewall Jackson," from the fact that at the battle of Bull Run, when some of the Confederates were routed and flying, General Robert E. Lee, pointing to an immovable column of men, exclaimed: "Here is Jackson, standing like a stone wall!"—was noted as a boy, and as a student at West Point Military Academy, for his slowness; yet he persevered and became famous. Ulysses S. Grant commander-in-chief of the military forces of the United States in the late war, and ex-president of the United States, "was a dull, unhandy boy," and was pronounced by his mother, "Useless Grant."

Sir Walter Scott was regarded as a numbskull, and after his studies at the Edinburgh University, Professor Dalzell paid him this compliment: "Dunce he was and dunce he would remain."

Dr. Thomas Chalmers, a well-known, eloquent Scottish pulpit orator, and eminent scholar, when a boy at school, was

found so stupid and full of mischief, that the master dismissed him as an "incorrigible dunce."

And we may add Watt, Davy, Stevenson, Franklin, Howard, Sheridan, Swift, Newton, and many others, who were comparatively dull boys, but who added to the sum of human knowledge, wielded a power in the earth, and strove to leave the world better than they found it; but these examples must suffice, as space will allow no more. And these are introduced here, not to encourage the laggard or promote slothfulness, but to encourage and inspire the young who may discover once in a while a brilliant intellect and wish they possessed it, and who do not value their own powers of mind as highly as they should do.

A young man may feel and declare: "I was not cut out for a preacher. It is no use for me to try to get grammar and the science of numbers through my wool."

How do you know? Some of the best preachers and orators of the day, possibly once thought as you do. Perhaps you have tried and failed, as many others have done and will do. Success is built upon failures. Be not discouraged. Take for your motto: "*Nil desperandum*"—never despair—one of the mottoes of the JUVENILE INSTRUCTOR.

Benjamin Disraeli, late prime minister of England, had to make his first or maiden speech in the House of Commons. This speech was a failure. Every sentence of it was greeted with loud laughter. He was laughed at and laughed down. But was he discouraged—killed as a speaker, and determined not to try again? No. Said he:

"Gentlemen: I have begun many times several things, and have succeeded in them at last. I will sit down now, but the time will come when you will hear me."

That time did come. He succeeded in "commanding the attention of the first assembly of gentlemen in the world," and was admitted to be one of the most "finished and effective of parliamentary speakers." Success attended patient, persevering, continuous, plodding toil.

So it is with the grammar, the arithmetic, and the many other branches of study open to the young. These can be mastered. "What man has done, man can do." The race is not always to the swift. Remember Aesop's fable of the hare and the tortoise. Be encouraged. "There is no excellence without labor." Never mind the meteoric intellects. Let them flash. Begrudge them not. Envy not the possessor of them; and, if you possess them, despise not the dull methodic mind. There is no royal road to intellectual greatness, any more than there is to the celestial kingdom of God. Be patient, persevering, energetic and determined. Honestly seek and acquire useful knowledge. Pray for the light of heaven to guide and aid you in its acquirement. Never use it but for righteous purposes. Remember a "*little* knowledge is a dangerous thing." Be humble as its possessor and dispenser. Thus shall you find its store and power increase till you shall "know as you are known."

"Upon the orchard ruin must fall,
And soak from branch to root;
And blossoms bloom and fall withal,
Before the fruit is fruit.
The farmer needs must sow and till,
And wait the wheat to head;
Then cradle, thresh, and go to mill,
Before the bread is bread.
Swift heels may get the early shout,
But, spite of all the din,
It is the patient holding out
That makes the winner win."

ITEMS FROM THE SOUTH.

BY J. E. CARLISLE.

Written from Valley View, Smith Co., Va., May 16, 1882.

A FEW words from South-West Virginia may not be uninteresting to your readers, since so many Elders have labored in this part of our land at different periods, dating back upwards of forty years, when Elder J. M. Grant introduced the principles of life and salvation to the people then living in this region.

Strange to say, the fruits of those early labors may not all be reaped yet. Last summer I had the privilege of assisting in administering the ordinance of baptism to an individual who had listened with pleasure to the preaching of Elder Grant, but did not then embrace the truth and come into the fold. When we first visited him he had not seen a "Mormon" Elder for eleven years, but he was called a "Mormon" by those who were acquainted with him, because he was wont to advocate the principles of the gospel.

The Elders have the consolation in their labors that, although but a few may join the fold during the time of their mission, God may cause the seed sown—like bread cast upon the waters—to spring up and bear fruit after many days. With this view of missionary labors, we cannot estimate the progress made in the advancement of truth in the minds of the people of the earth.

There is so much affectation and cant in the world that their debasing influences are being felt, not only in the little and minor affairs of society, but are treading upon the sacred ground of religion, as is manifest in the crusade against Utah's people.

The "reverends" are figure heads in the grand drama being enacted. Their voices have been heard long and loud, mingled with the vituperation becoming followers of a different calling than that of a minister of the gospel or of a person desiring the moral and intellectual advancement of mankind. This condition of affairs may be attributed, among other things, to the improper development of the reasoning powers, combined with a disregard for truth in the minds of a great many of said class. If this were not the case, I am inclined to think that many things uttered in the pulpits of the United States the past winter would have had no birth. Reason itself would have been a safeguard against them.

Affectation and cant are the leading faults of many people. The nature of these evils is such that they can only be eradicated by strenuous efforts on the part of the possessor. It requires no extraordinary intelligence on the part of the Latter-day Saints to note the important indications of the signs of the times. The gathering of the Jews, as pushed forward by the persecution they are receiving in some nations; the universal feeling of foreboding among peoples; the combinations of wicked men in the civilized nations; the great number of cyclones, tornadoes, etc., occurring of late; are all in fulfillment of prophecy, and are evidences that the judgments predicted are coming to pass.

It is interesting to observe that while persecution is aiding the cause of Palestine, persecution will aid the cause of Zion upon this land.

It is now over a year since I left my Utah home to enter upon missionary labors. I have had the privilege of proclaiming the principles of the gospel to persons who had not

heard them before. My companion, Joseph L. Townsend, and I feel encouraged in the work.

A goodly number of the Saints in this field of labor are endeavoring to emigrate to Zion. The prospects of doing good are favorable. Some who have been led to investigate will likely bring forth fruits meet for repentance in the near future.

The Virginia Conference convenes in June, and we look forward to a season of refreshing.

A FEW SENTIMENTS.

BY F. D. R.

THE way the gospel is received among mankind is often well illustrated in families. Some sons seek after the association and counsels of their father. Others do not wish to hear anything father has to say. They feel that they have already received enough of his counsel and need no more. They believe their own wisdom amply sufficient for their guidance.

We may safely assert that, in every age, there have been a few who have longed for something better than the generation in which they lived were permitted to enjoy.

As the latter-day gospel has been preached, it has found a few who were of this class. They were desirous of knowing more of their Heavenly Father than had yet been revealed to them. The idea that the ancient gospel had been restored—that they could learn the will of God concerning themselves, filled what had ever been before a void in their souls.

When they heard the gospel they accepted it without any reservation. Such will be likely to ever keep the testimony of the Spirit with them, and not fail or fall out by the way.

When the Lord began to work with the Prophet Joseph Smith, He enlightened him by His Spirit, so that he could see the confusion of Christianity. The next impression made upon his mind was to appeal to the heavenly powers for the knowledge of a more perfect way to salvation.

In his earnest desire for more revelation from the Lord he stood alone. Those around him did not want anything more from their Heavenly Father.

The devil inspired their hearts with the fear that if the Lord spoke, He would utter something that they did not wish to hear; that He would want them to change their ways; to do things different from what tradition and custom had taught them.

They believed that they had sense and reason to guide them about right without any further revelation from God. They wanted nothing more than the shadow of the gospel which they already possessed. They wanted no more revelation; no more prophecy; no Holy Ghost to take of the things of God and show unto them. Such prefer darkness to light, and therefore they must be left to themselves and go down to death.

It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces.

The Juvenile Instructor.

GEORGE Q. CANNON.

EDITOR.

SALT LAKE CITY, JULY 1, 1882.

EDITORIAL THOUGHTS.



COMPLAINTS are frequently made of the results of the school system which prevails at present in the most of the States. One of the great aims of teachers seems to be to cultivate rapidity in committing and glibness in recitation. The methods of teaching are too mechanical and formal. Pupils are not taught to think their own thoughts and to have a readiness in applying the knowledge which they acquire. Individual effort is not developed, and pupils cannot put to a practical use the rules which they are taught in school. How often is it the case that pupils go through their grammar without learning how to use its rules! The same with arithmetic. Pupils learn the rules, but if called upon to apply them practically they fail in the attempt.

We heard the statement made by one of our Bishops that he had called upon a school teacher in his Ward, who was a fine mathematician, to tell him how many cords of rock and how many adobes it would require for a house of a certain size: and, after puzzling over the matter for some time, the teacher was unable to tell him as correctly as he himself could have done with a few minutes' reckoning. This Bishop did not profess to be a mathematician, but he was a practical man, and what he knew of arithmetic he could put to a practical use. Education is of very little value unless it can be made practical. Of what use is grammar, and filling the mind with its rules, unless they can be put to use? The aim, therefore, of every teacher should be to develop thought in the minds of the pupils, to give them the opportunity of applying the rules for themselves, which they learn, so that when brought into the practical affairs of life they will not be at fault.

One leading teacher, whose report we have read, asserts that the present school system has spoiled tens of thousands of artisans. "To state its results mildly," he says, "it may be said to create a disposition in the pupil to avoid those occupations which demand manual labor, and to seek those easy berths where some one else must do the work."

Any system of teaching that has this effect is a bad one. We notice in our own Territory a growing disposition of this kind. In Salt Lake City there are many young men who are seeking for easy jobs; they want light work and good pay and where they will not have to soil their clothes. Whether this is due to false education or not, one thing is plain: it is unfortunate for them and the community of which they are members: for no community can be a prosperous one where manual labor is looked upon as degrading. It should be the aim of every young man and young woman to learn some branch of business which will enable each one to support

himself or herself. Each boy in our community should learn some handicraft at which he can sustain himself and help to sustain others; and no one is properly educated who does not learn to work. There is no bread so sweet as that which is earned by honest labor, and no people are so happy as those who toil; none so much enjoy the comforts of life and the rest which night brings, and the calmness and quiet of the Sabbath day. It is a great misfortune for any young person to grow up to manhood or womanhood without learning to work. However rich parents may be, they cannot give their children a better education than this. A knowledge of books is very useful and essential and should not be neglected. We need education. Every child in our community should receive a good education. No pains should be spared in this direction. Every one should be taught to read properly, and to write with clearness and beauty. All should understand arithmetic and grammar, and, when necessary, be able to prepare an article correctly for the press; but in addition to these qualifications they should learn to work at manual labor. An industrious community is an honest community; it is an orderly community; it is a virtuous community; but in an idle community vice flourishes, and people lose their moral fibre. We believe in the gospel of work, and hope to always see it preached and practiced among us as Latter-day Saints.

We recently met with an instance of the value of this kind of training that we think is worth reading. A friend of ours tells the story. He had for a neighbor of his in one of the States a young man who was the only son of a wealthy manufacturer. When his father retired from business and died, he left the young man as his inheritance his interest in a firm made up of millionaires. The young man worked his way through college, married a fashionable belle, and had one child; but the business crash of '73 came and left him without a cent. His delicate wife had a piece of property in a State some distance from where they lived, consisting of one hundred and thirty acres of land, which her husband had given to her when, as a bad debt, it came into his hands. The land was fertile, and on it was a house of four rooms, also a stable. What was the young couple to do? Neither of them knew anything about work, but they must live, if for nothing else, for their baby's sake. They decided to go out to their farm. The wife's jewelry and laces enabled the husband to purchase a span of horses, a cow, plow and other tools, etc., with which to do his own work. You can imagine how awkwardly they were situated. The husband had to learn to work; his hands were delicate; his muscles were untrained; he had never known what it was to be tired through manual labor. So with his wife. She had been brought up in the most delicate manner; but they could pay no servant, and she had to do the cooking. After they had been on their farm for some little while, the husband saw that, though their cooking was not very extensive, his wife would not long live if she had to stand much over the hot stove. He therefore commenced helping her and added the house duties to his farm work. His wife was ashamed to be so helpless. She followed him to the stable, and looked around to see what she could do there to help him. If he would only teach her how to milk, she would try and milk the cow. She soon learned, and her milking was a success. Then she tried feeding the horses and the pigs and the poultry. At this work her health improved. He continued to do the heavy work of the house, his stronger constitution enabling him to bear it. The result was that the sickly wife grew well and strong. She spent most of her time out of doors, helping in the corn

planting and in the hoeing. At all hours of the day the two, husband and wife, could be seen at work upon the farm. The neighbors thought him a hard husband, and shook their heads disapprovingly. But what cared they, they were healthy and happy. During the long years of financial distress which followed, they gradually improved in their circumstances. They lived on the produce of their farm and grew healthy under the diet. Above all, they were contented, and the delicate wife, our friend says, is now the mother of four beautiful children, and is a hearty and happy woman, all owing doubtless to her outdoor life.

MYSTERIOUS WAYS OF THE LORD.

THERE is something very remarkable about the manner in which many persons who have become members of our Church have been prepared in their minds for the reception of the gospel before they ever heard it preached. Especially was this the case with those who were prominently connected with the Church in its early history. It would seem as if the Lord had a special watch-care over them, and their early experience, religiously and otherwise, was such as to best qualify them for the positions which they were afterwards called to fill in the Church. In a few instances communities, such as that found by Elder Woodruff in Herefordshire, have been led to sever all connection with sectarian churches, become dissatisfied with the creeds of men and unite in an earnest search for truth and in devout prayer to the Almighty for light and inspiration from Him; and when the sound of the gospel greeted their ears they embraced it gladly. In many cases a family has been impressed to take a similar course; more frequently, however, a solitary member of a family or community or district of country has been thus moved upon, perhaps without being able to explain why, and has seemed like a "stranger and pilgrim on the earth" until the truth came to him, when he was forced to acknowledge the goodness of God in preparing him beforehand for its reception.

In numerous instances men and women have been preserved from the allurements of vice and the follies and frivolities of fashionable life, as well as the errors and superstitions of sectarian religion, and allowed—almost forced, by a series of circumstances, to grow up free and untrammelled. Even to themselves there was something strange and inexplicable about all this until the gospel came to them and found their simple, unbiased minds ready to consider its claims to their attention, their innocent hearts ready to beat responsive to the divine commands, and their untainted bodies in fit condition to practice the laws revealed for the salvation of mankind. Then it was apparent that the Lord, in His mysterious, inscrutable providence had a special object in thus preserving them.

We were reminded of this subject a few days since on hearing a faithful brother of long experience in the Church relate his experience. He was born in England about nine months before the birth of Joseph Smith. When quite a young boy he took a great interest in the study of theology. In company with a friend about his own age, he read the scriptures diligently and prayed for an understanding of the same. He came to the conclusion that none of the religious sects with which he was acquainted were organized after the correct pattern, or had authority from God, and he would have nothing to do with them.

While persistently striving to obtain further light the spirit of prophecy came upon him, and he predicted to his companion, that if they could only get to read the Book of Mormon, it would enlighten their minds and enable them to better understand the Bible and the purposes of the Almighty concerning the future. He had never heard of such a book; indeed, it was before the plates from which the Book of Mormon was translated had been taken from the Hill Cumorah; but he felt so sure that his impression was correct, that he searched through all the book stores he could find, and made many inquiries with the hope of finding it. When, at last, he heard an Elder of the Latter-day Saints preach, and saw a copy of the Book of Mormon, his prediction was fulfilled. His understanding was enlarged, light burst upon his mind; the whole plan of the gospel seemed plain and familiar to him and he marveled that he had not before seen it.

Apropos to this same subject we have been furnished by Brother O. B. Huntington, of Springville, with an extract from the journal of his father, Wm. Huntington, who died at Pisgah, Iowa, Aug. 19, 1846, from sufferings incident to the persecutions of the Saints and their expulsion from Nauvoo.

He says:

"In 1816 Providence smiled on me again in worldly matters, and at the same time I 'experienced religion' as it was called in those days. I joined the Presbyterian church, and remained with it about fourteen years.

"I earnestly sought the truth of Christ's words.

"From the time that the spirit of God first moved upon me that produced the change in my heart, in my desires, motives and aspirations for good, which was called 'experiencing religion,' the same spirit of God called my mind into action in several ways.

"First I was moved upon to deny myself the use of any kind of intoxicating drink; also all hot drinks. Next, I denied myself the use of tobacco, all of which habits the Lord showed me were not good in His sight; and when all this was accomplished, my body and mind made clean and clear, I was prepared to look into the situation of the churches and understand the scriptures, to which the spirit of the Lord then directed my attention.

"This was the work of the fourteen years union with the Presbyterians, during which time I earnestly sought God and besought Him day and night to direct my mind to Him in His own way.

"In 1829 I learned of God, through prayer and studying the scriptures, that all the churches and sects of that day were wrong and that God had no church upon the earth.

"I withdrew from all connection with any and every denomination or church and came out in open declaration that all were wrong, and that God would raise up a church possessing all the gifts and graces of the ancient church of Christ.

"I then saw what Isaiah had seen and said would come to pass, in the last days: that darkness should cover the earth, and gross darkness cover the minds of the people. The ordinances were changed, the covenants broken, and the fear of God was taught by the precepts of men, having a form of godliness but denying the power thereof.

"From such I was commanded to, and did turn away.

"I boldly advocated the gospel as taught by our Savior and His Apostles, telling the people that such a church would come again, and I believed that I should live to see it.

"I continued preaching this doctrine to all that came in my way about three years.

"In 1833 I got hold of a Book of Mormon, I read and believed it, and continued to believe it until 1835, when my wife (who endorsed all my views), and I were baptized into the Church of Jesus Christ of Latter-day Saints, by Elder Dutcher."

TO-MORROW is the day on which idle men work and fools reform.

CHINESE AGRICULTURE.

AGRICULTURE among the Chinese is held in the highest esteem. It is not even beneath the dignity of the emperor, who rules over the 425,000,000 inhabitants of that vast empire, to engage practically in agriculture. Indeed, it is customary in China to celebrate the first day of each year by a grand state ceremony, in which the emperor plows a furrow in the "Sacred Field," after having offered sacrifices on an altar of earth. Each of the princes and ministers of the empire then in turn take hold of the plow and follow his example. This is the ceremony illustrated in our picture. A similar ceremony is also enacted by the governor of each province throughout the empire.

As may be inferred from the picture, the tools used by the Chinese farmers are very rude. The farmers and gardeners of this country, who are used to the labor-saving machinery now in vogue, would laugh to see the primitive methods pursued by the Chinese in the same kind of labor. But, however primitive their system and awkward their tools may be, there is no discount on their industry. They make up in thoroughness and persistency what they lack in speed. A writer who has visited China and observed the habits of the people, says of them:

"The characteristic thrift of the Chinese is well shown in their various agricultural operations, which are marvelously successful, not only on account of the real skill and knowledge possessed by the Chinese, but by reason of the systematic and ceaseless labor bestowed upon the various crops. Not a weed is allowed to absorb the nutriment which ought to go to the rice, and between the rows of plants the laborer creeps on his hands and knees, searching for every weed, and working with his fingers the earth round every root. Taken alone, this is hard and disagreeable work, but, as the rice is planted in mud, as sharp stones are often hidden under the mud, and as leeches abound in it, the hardships of a rice weeder's life may be conceived.

"The water which is so necessary for the crop is mostly supplied by mechanical means. If the agriculturist is fortunate enough to have land near the river or canal, his task is comparatively easy. He has only to erect a certain number of water engines. These are almost all on the same principle—*i. e.*, an endless chain passing over two wheels, and drawing

the water through an inclined trough. The wheels are generally worked by men, who turn them with their feet, supporting themselves on a horizontal bamboo. A larger and more complicated apparatus is worked by a buffalo."

As an example of the extreme economy of the Chinese, it may be stated that even the short hair shaved from the heads of the people is carefully saved and used as manure, a small pinch being deposited at the root of each plant or rootlet as it is planted in the soil.

Much of the soil in China is naturally very poor, but the painstaking, plodding husbandmen of that country force it to bear by their careful and thorough system of manuring. Whatever can possibly be utilized as manure—even the most offensive substances—are saved and used in the most eco-

nomical manner. By such means they succeed in raising good crops where others would entirely fail.

Hand-labor is employed to a much greater extent in that country than in ours, for more reasons than one. In a country that is so densely populated as the greater portion of China is, but few beasts of burden can be kept, and so the spade takes the place of the plow to a great extent. Such extensive pastures for domestic animals, and fields for the raising of fodder for them as are common in this country, are entirely unknown in China. A very small piece of land will suffice for a Chinese agriculturist to make a living out of; indeed, he can contrive by his various artifices to live where another person would starve to death.

A curious method of earning a living, you would think, would be hatching duck eggs by artificial means and raising the young ducks in a boat; yet this occupation is followed by many people in

China. At low water along the banks of the river, the keeper of the ducks lets them out of the boat, and they find abundance of food among the insects that swarm in the mud at the bottom of the water. When he wants them to return to the boat he gives a signal, and they all scamper to get on board the boat in a manner that would be sure to make a stranger laugh, and wonder too, unless he was aware that the last duck was always sure to get a sharp stroke with a switch.

The mention of boats reminds us that a great portion of the people of China live continuously upon the water, in boats. Mr. Tiffany, in his book called "An American's Sojourn in the Celestial Empire" says:



"We have passed through several miles of boats, and have not seen the quarter of them. It is, indeed, impossible to give an idea of their number. Some say that there are as many as seventy thousand of them at the city of Canton alone.

* * * * * And all these boats, miles upon miles, from border to border, are densely packed with human beings in every stage of life, in almost every occupation that exists upon the shore that they seldom trespass upon: and there they are born and earn their scanty bread, and there they die. They are moored side by side, in long-reaching thousands, so that the canal which they form stretches to a point in the distance."

There are so many curious things to be told about the Chinese, that we will have to allude to them again, and in our next number will give our readers a view of a Chinese garden.

FANATICISM.

BY S. F. D.

ONE of the most common delusions that exists, and one that serves to deter the more timid from the pursuit of knowledge contained in divine revelation, is the fear of being thought over-zealous in religious matters, and of being called by the world a fanatic.

It may be truly said that such egotism as prompts men to adhere to ideas and theories that will not bear impartial investigation, but will be exploded by the light of reason on being weighed and contrasted with kindred subjects better known and understood, is by no means desirable. Worse still is it when it assumes such an aggressive attitude as to refuse to accord to others the free and untrammelled right to differ in opinion, and inflicts corporeal punishment in order to compel heretics, so called, to discontinue religious rites, which seem wrong to the majority. This kind of fanaticism is certainly to be dreaded.

But this is not the only growing evil of this age, especially among those nations most enlightened by the influences of modern civilization, such as those of western Europe and the United States. For though the Latter-day Saints have been relentlessly persecuted in those countries, the persecution has generally been instigated by men who either believed there was truth in our religion or feared there might be, and dreaded the promulgation of principles which would cause the downfall of their craft. The persecution to which the Saints have been subjected differs generally in this respect from that suffered by other sects; for while theirs is to be attributed to real fanaticism and a fervent but mistaken desire to do God service in suppressing dissension, the fiercest opposition we have met has been in a country whose proudest boast is the enjoyment by all, of civil and religious liberty. Though among the more ignorant of our persecutors it may be caused by fanaticism, the real instigators are of that class spoken to by Peter, (Acts iii. 17,) who do it not "through ignorance" but through wicked, corrupt desires to destroy a system which strikes at the very root of that structure of errors with which they have so long enriched themselves at the expense of their followers.

One of the great growing evils of this age is the tendency to deny the truth of revealed religion, to refuse to acknowledge the hand of a Creator in the formation of the universe, and to stigmatize as fanatics all who unite earnest works with oral professions, acknowledge the hand of God in all things, and by their conduct manifest a belief that the principles of their religion are worthy to control the every-day actions of their lives.

Our Savior would have been called a fanatic if He had lived on the earth in this age. All men who have been zealous in the pursuit of an object, which to them was sufficient to induce them to lay aside worldly comforts for, whether the patriot fathers who were willing to exchange life for liberty, or the earnest devotees of science and art, who by their labors and research have so well served to make this far ahead of the middle ages, would have been reckoned in the catalogue of fanatics, judged by the tribunal of latter-day skeptics as applied to matters of religion.

This harsh judgment is applied only in the case of religion, as though it did not deserve the undivided attention and whole-souled support of those who embrace it, but is to be used only as a Sunday garb, to be entirely disconnected with every-day affairs, and never to enter the business relations between man and man. But the condition of the world to-day with its mountains of financial fraud and slums of social corruption teeming in high places, effectually refutes this suicidal delusion.

Why should we fear to manifest as much ardor in searching for the greater truths, as is required in order to insure success in the pursuit of objects of far less importance? Does our eternal welfare concern us less than our temporal wants? God has ever given success to those only who were willing to sacrifice idle whims to the study of whatever branch of useful knowledge seemed their all-absorbing passion, and enabled them, as the reward of hard, earnest toil to pluck the golden twigs of knowledge from the trunk of the great "tree of life." Will He accept of an offering less devoted or service less sincere in exchange for that knowledge which will lead us into His presence? Will the heavenly inspiration of which He speaks as "a well of living water springing up unto everlasting life" be given to those who, through fear of the finger of scorn, will not give up sinful pleasures in order to be dictated by it?

The testimony of the writer is that it requires the sacrifice included in the divine injunction, "My son, give me thine heart," in order to receive the continued guidance of the Holy Spirit. Implicit obedience must be given to its dictation: and when this offering, which strikes at the very root of all worldly selfishness, has been faithfully rendered, the blessings promised will be realized, but the knowledge and power thus obtained must not, cannot be used for personal aggrandizement, but must yield its honor and glory to the source from whence it came.

A GOOD HEART.—There was a great master among the Jews, who bid his scholars consider and tell him what was the best way wherein a man should always keep. One came and said, that there was nothing better than a *good eye*, which is, in their language, a liberal and contented disposition. Another said a *good companion* is the best thing in the world. A third said, a *good neighbor* was the best thing he could desire; and a fourth preferred a man that could foresee things to come; that is, a *wise person*. But, at last, came in one Eleazer, and he said, a *good heart* was better than them all. True, said the master, thou has comprehended in two words all that the rest have said. For he that hath a good heart, will be both contented, and a good companion, and a good neighbor, and easily see what is fit to be done by him. Let every man then seriously labor to find in himself a sincerity and uprightness of heart at all times, and that will save him abundance of other labor.

THE SLOTH.

BY JAMES A. LITTLE.

A PERSON who idles away his time, and who appears to be willing to eat the bread that another has labored for, we often call slothful or lazy. The meaning of these words are about the same. The picture here shown is that of a sloth. It is so called on account of its very slow and awkward movements. Its forelegs are much longer than its hind ones, and its feet are much better fitted for climbing around on trees than for walking on the ground.

Nature has made the sloth what he is. He cannot help the shape of his limbs. He is a brute with but little knowledge, and all he can do is to supply his wants the best he can. He has no tail. He has no ears that can be seen. His hair is long and coarse. Taking him, altogether, there cannot be anything comely about him. He has very strong claws and can cling to the bark and branches of trees with ease, and gather the leaves and fruit for his food.

Though the sloth is slow in his motions and awkward in his appearance, he no doubt does as well and looks as becoming as he can. Now the Lord has made boys and girls, men and women upright and comely. He has given them hands as well as feet. They can think and talk and exchange ideas with one another. The Lord has made them very much above the brute creation, and especially above the homely, dull sloth. For these, and other reasons, they should not be slow and idle like him. Children should make themselves useful, and labor to be more so as they grow up to be men and women. They should be diligent in school, and learn their lessons well, that they may not be ignorant. They should not loiter by the way when they are sent on errands. They should willingly do what they can about their homes to lighten the burdens of their father and mother. They should cultivate habits of diligence and industry, that they may become useful men and women.

There is much said in the good books about the slothful and idle. It is evident that the Lord does not love them. They do not do what He created them for.

Here are seven passages of scripture about slothfulness—one for each day in the week. Cannot you learn one every day? Perhaps they will sometimes come to your mind in after life and help you to be careful and diligent in your duties:

Sunday—"The hand of the diligent shall bear rule: but the slothful shall be under tribute" (*Proverbs xii. 24*).

Monday—"The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain" (*Proverbs xv. 19*).

Tuesday—"He also that is slothful in his work is a brother to him that is a great master" (*Proverbs xviii. 9*).

Wednesday—"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (*Proverbs xix. 15*).

Thursday—"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was

all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down" (*Proverbs xxiv. 30, 31*).

Friday—"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through" (*Ecclesiastes x. 18*).

Saturday—"Not slothful in business; fervent in spirit; serving the Lord" (*Romans xii. 11*).

The Lord has commanded that we should not be idle. "For he that is idle shall not eat the bread nor wear the garments of the laborer."

Excess of labor should be evaded as well as idleness. Some people have so many cares that they injure themselves by doing too much labor. Both old and young need amusement to give them variety and change. We should all sleep enough to give us health and strength, and should not idle away our time in bed, but be up in time to breathe the morning air.

HONESTY.

THAT honesty is the safest and best policy to pursue, none but the despicable and depraved will deny. Let a person

be ever so poor, if he be honest, he will always have the esteem and friendship of all good men and women with whom he may become acquainted.

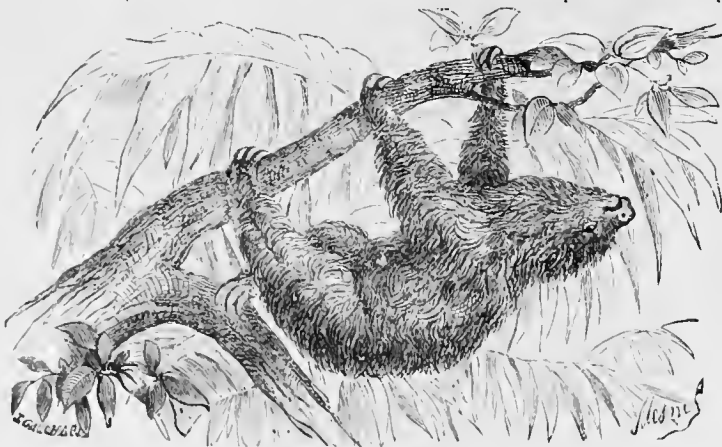
Some vain, foolish persons rush to the conclusion that honesty is very well so long as it can be practiced without producing material personal discomfort, but rather than that, honesty should run to the extreme, and, perhaps, embarrass its over-

zealous votary, a little duplicity or prevarication might be better at times, just for the sake of convenience or self-preservation.

Rationally and consistently considered, this is putting human dignity at a rather low estimate, and is, to say the least of it, a very crooked and dangerous idea, inasmuch as honesty from its inherent value and moral force, is just the very thing to produce absolute freedom from either temporal or spiritual embarrassment, and just the desideratum to ensure personal convenience and self-preservation.

To illustrate this, let us suppose a case: An honest, good man is taken down with violent disease, or sickness may have prostrated his family, or, as the case may be, ill luck may have reduced him to very low circumstances. In either of the cases cited, what would be the probable feelings and actions of the neighbors of this man. They would be these, "Well, this man's case deserves and must have prompt attention. We have proved this person, and he must not suffer. He is strictly honest and exemplary in his habits. He must have our sympathy and support, so that he may have a chance to come forth in our midst again, with the consciousness of his worth being rewarded and his misfortune alleviated."

One says, "Well, I feel it is my duty to assist this man, and I shall do it." A second says, "Very good, and he shall



have what I can spare to help him." And thus the honest sufferer feels that he has a flowing fountain of mercy, which draws out from his soul prayer and praise to God and unspeakable gratitude to his benefactors. He feels inspired, too, with increased determination to unswervingly follow the pleasant, profitable walks of virtue and honesty, which from his youth he has proudly, fondly cherished. No happier reflection or greater truth ever escaped mortal lips than the words of the immortal poet, Pope, when he said, "An honest man's the nob'est work of God."

Knives may laugh and sneer, and fools may mock at the honesty and innocence of rural simplicity, and say that it ought to give way to a higher development of customs and manners and be in better keeping with this progressive, fast age; but God and angels, and earth's noble sons and daughters who love and sustain honesty and virtue, will make no distinction in men for the sphere of life they may occupy, but they will honor and respect men for virtue and goodness, and not for the possessions of earth. that spring into being too often to allure, prostitute and destroy. J. C.

Chapter for the Little Ones.

HONOR TO PARENTS.

My lit-tle read-ers well know that the Lord com-mands us to hon-or our fa-thers and moth-ers. If we do so, He has prom-ised to bless us. He not on-ly bless-es us with long life, but oft-en re-wards us in va-ri-ous oth-er ways.

A lit-tle an-ec-dote is told of the man-ner in which Fred-er-ick the Great once re-ward-ed one of his poor sub-jects, for his o-be-di-ence to this right-eous law.

Fred-er-ick was one of the great-est gen-er-als and rul-ers Ger-ma-ny ev-er pro-duced; still, he was not too proud to talk with and en-cour-age his coun-try-men in do-ing right.

One day he was out rid-ing, and hap-pened to come to a place where a poor man was break-ing stones by the road-side. The king stopped and asked, "My good man, can you earn a liv-ing at such work?"

The man looked up with a cheer-ful coun-te-nance and said, "Sir, I am not

on-ly a-ble to sup-port my-self and fam-i-ly, but can al-so pay in-ter-est on a debt I owe, and lay some-thing a-side for my old age."

Fred-er-ick was ver-y much sur-prised at this an-swer, and de-sired the la-bor-er to ex-plain how he could do so much with the small wag-es he dai-ly re-ceived. This was the an-swer:

"The in-ter-est I pay is on the debt I owe and al-ways will owe my ag-ed pa-rents for their kind-ness to me in past years; and that which I am lay-ing a-side for my old age is the ed-u-ca-tion I am giv-ing my chil-dren, for which they will be thank-ful to me in af-ter years."

The king was so much pleased with the an-swer that he gave the poor man a purse of mon-ey, re-mark-ing at the same time. "Con-tin-ue in your good work, be-cause while do-ing so you are serv-ing your king, your coun-try and your God."

Now, in tell-ing you this, my lit-tle read-ers, I do not want you to get the i-dea that you should re-ceive some earth-ly pay for be-ing o-be-di-ent to your par-ents. You al-ways will be in debt to them, and should, there-fore, try in ev-er-y way to do them good, ev-en if you can-not ev-er ful-ly re-pay their ma-ny acts of kind-ness. Try this course, and your heart will be filled with joy, the Lord will bless your la-bors, and you will gain e-ter-nal rich-es.

LABOR.—None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us: the idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose, or lawful calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves; they are a burden to themselves.

SUMMARY OF CORRESPONDENCE.

ELDER J. W. GARDNER writing to Brother Hiram Goff, West Jordan, from Laie, Oahu, Sandwich Islands, April 25, 1882, says:

"I am in splendid health at present, as *poi* is plentiful. We have had an excellent conference here, which lasted four days. It was the largest one ever held at Laie. Saints came from all parts of the islands. His majesty, King Kalakaua, was also present and took part in the dedication of the corner stones of our new meeting house, which we are now erecting. The four corner stones of the building were dedicated on the 6th of April, after the order of the Priesthood, High Priests dedicating the first, the Seventies the second, then the Elders, and the Lesser Priesthood the last.

"In the first and south-east corner, was a pit in which was put a Bible and Book of Mormon (Hawaiian), a brief history of the Church from its organization up to the present time, and also an account of the Church on these islands. These were sealed up nicely in the stone, and perhaps will be useful hereafter.

"The building is forty-five by sixty-five feet, will have a gallery, and will comfortably seat six hundred persons. It will be built by donation, almost sufficient being already donated. A great many have assisted who do not belong to the Church; even her majesty, the queen, gave one hundred dollars towards it. So you see the Lord is on our side and everything is prospering in the mission at present, both temporally and spiritually. The people generally feel well in the good work, and are mostly striving hard for the much-sought-for object—eternal life. Quite a number have gathered to Laie this conference; about sixty were baptized into the Church the last six months.

"The brethren have been appointed to their different fields of labor, and will start in another week. We will hold a two-day's conference in Honolulu before they leave.

"My field of labor still continues in the temporal line, making sugar instead of converts, but we expect to get through grinding in about four months and then I'll try the other side. The mill has been shut down for awhile, but we started up yesterday. Our cane crop is splendid, and our returns are more than average. There is a large rice field on the plantation watered by two artesian wells, superintended by Chinamen. The Lord has greatly blessed our united efforts in building up this place; our little colony is gradually coming into notoriety and we have received several compliments from the press lately.

"The health of the people is good; births plentiful and deaths few. I suppose you have heard ere this about Brother Ashby dying on his return from here. He was here but a short time, but failed fast, this being the wrong climate for consumptives.

"I suppose you are having lively times in Utah at present, especially the 'polygamists,' but the good Shepherd is watching His sheep. All such undertakings as are now being inaugurated against the Saints have done more good than harm, and I suppose these will.

"I wish you would write and tell me how you conduct your mutual improvement meetings, programme, etc., as I have been appointed president of the Y. M. M. I. A. of the Hawaiian Island. I would like to know what changes have been made."

ELDERS C. J. Brain and James M. Barlow writing under date of May 2nd from Sigmanburg, Burke Co., N. C., give us an account of the execution of a criminal which they witnessed four days previously.

The doomed man, or rather fiend in human shape, had been convicted of the revolting crime of deliberately strangling his wife, his only reason for doing so being that he did not love her. He paid the penalty of his crime, so far as human law was concerned, by being hung till dead.

After ascending the scaffold he made a lengthy speech, in which he expressed his assurance that God had forgiven and

loved him, and that he was going immediately into the presence of Jesus. He was listened to by about three thousand people. A preacher who accompanied him to the scaffold also made a speech and offered a prayer for the prisoner in which he said:

"And we pray Thee, that now as he is about to pass through a very trying ordeal, wilt thou manifest thyself unto him that he may realize that thou hast pardoned his sins and transgressions, and that he is acceptable before thee. We remember thy gracious words: we remember thy gracious promises; we remember that thou hast saved in times that are past those who were guilty; we remember that thy blood cleanseth from all sins; we remember the words that we have read 'that he that believeth on Him is not condemned, and we pray, Thee, O God, that Thou wilt grant unto the prisoner a clear degree of acceptance, and may he have faith that he may see and know that Jesus lives, and that he has been reconciled through the atoning blood of Jesus and through the mercies of the Father,' etc.

The deductions drawn by the Elders from such religious mockery as that are by no means flattering to those who indulge in it. It scarcely agrees with the words of the apostles: "that no murderer hath eternal life abiding in him" and 'murders, drunkenness, revelings, and such like: * * they which do such things shall not inherit the kingdom of God.'

A SWARM OF BEES.

B hopeful, B happy, B cheerful, B kind;
B busy of body, B modest of mind;
B earnest, B truthful, B firm and B fair,
Of all mis-B-havior B sure and B-ware;
B-think ere you stumble of what may B-fall,
B true to yourself and B faithful to all;
B brave to B-ware of the sins that B-set,
B sure that one sin will another B-get,
B watchful, B ready, B open, B frank,
B manly to all men, whate'er B their rank,
B just and B gen'rous, B honest, B wise,
B mindful of time, and B certain it flies;
B prudent, be liberal, of order B fond,
Buy less than you need B-fore buying B-yond;
B careful, but yet B the first to B-stow;
B temperate, B steadfast, to anger B slow,
B thoughtful, B thankful, whatever B-tide,
B just and B joyful, B cleanly B-side,
B pleasant, B patient, B fervant to all,
B best if you can, but B humble withal;
B prompt and B dutiful, still B polite,
B reverent, B quiet, B sure and B right;
B calm, B retiring, B ne'er led astray,
B grateful, B cautious of those who B-tray,
B tender, B loving, B good and B-nigh—
B loved shalt thou B, and all else B thine.

CURIOS OPTICAL ILLUSION.—Take a piece of pasteboard, about five inches square; roll it into a tube, with one end just large enough to fit around the eye, and the other end rather smaller. Hold the tube between the thumb and finger of the right hand (do not grasp it with the whole hand); put the large end close against the right eye, and with the left hand hold a book against the side of the tube. Be sure and keep both eyes open, and there will appear to be a hole through the book, and objects seem as if through the hole instead of through the tube. The right eye sees through the tube, and the left eye sees the book, and the two appearances are so confounded together that they cannot be separated.

THE PIONEERS.

WORDS BY GUS. M. CLARKE.

MUSIC BY EDWIN F. PARRY.

M. estoso.

p

We cel - e - brate this glorious day, When no - ble men, in years gone by, For

Rit. *A tempo. mf*

U - tah's children cleared the way, And for our sakes did do and die. All hon - or to the pi - oneers, With

Rit. *A tempo. mf*

Cres. *f* *Dim. Rit.*

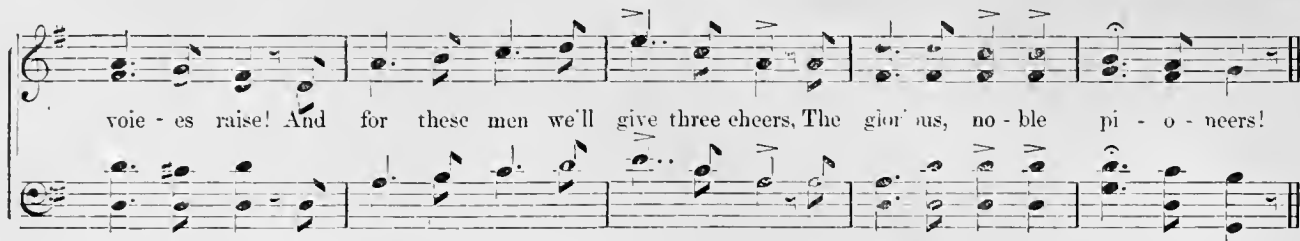
glo - ry crowned for end - less years, All hon - or to the pi - oneers, With glo - ry crown for end - less years!

Cres. *f* *Dim. Rit.*

CHORUS.

f

Then hon - or well this day of days! To God on high our



Those noble names will never die,
 But year by year with glory shine:
 They've made the wilderness to vie
 With Palestine of olden time;
 Flowing with milk and honey too,
 It shows what Saints can really do.

This lesson taught us let us mind,
 And build God's kingdom here on earth;
 Let each one's heart be so inclined,

That deeds, not words, shall prove their worth.
 Ne'er fear what enemies may do,
 So that we're earnest, staunch and true.

Let Zion's children then unite
 And join each other heart and hand;
 For unity we'll find is might:
 Firm as a rock we then shall stand.
 No selfish thoughts, nor unkind deeds,
 Of love and peace cast wide the seeds.

THE HARLOT GENTILE CHURCH.

By J. L. Townsend.

There is music in the songs she sings
 Most pleasing to the ear,
 And it gently soothes the feelings,
 As her worshipers appear.
 But her songs a siren's art contain,
 With the poison in her breath,
 As she gently lures her victims
 On to slavery and death.

There is music in her preachers' words,
 Enticing sweet the sound,
 As the sermons softly uttered
 In her vanity abound:
 "Believe and pay the preacher,
 And believe what'er you may;
 The path to heaven now is broad,
 You cannot miss the way."

So, as Sunday follows Sunday,
 All her devotees appear,
 And the same old songs and sermons
 Are repeated year by year:
 "'Tis enough to get religion;
 There is nothing more to know;
 So we'll go and soothe our feelings
 In the sounds that sweetly flow."

And no thought have all her worshipers,
 Though orthodox their claim,
 That the sects in which they're groping
 Is religion but in name.
 For the power of revelation,
 Which the "Christian" world gainsay,
 Is the rock on which the church of God
 Is built again to-day.

ENIGMA.

My first, an animal, is known
 In nearly every house to dwell;
 My second is an article,
 Found useful when a tale we tell.
 If you my third would like to find,
 Go where my lady's glossy hair
 Around an ornament is twined,
 And you'll be sure to see it there.
 My ancient whole once held the dead,
 And sheltered many a Christian's head.

ALBUM LINES.

TO MISS DONA.

Let perfection be the aim
 Of thy actions and desires;
 Seeking not for worldly fame,
 But for faith that God inspires;
 Knowing this that God is love,
 Love, perfection of the mind;
 Laws of God to teach and prove,
 Till we're perfect and refined.

J. L. T.

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